Semi-Centennial Sermon

OF

REV. JAMES R. GRAHAM, D. D.,

AND

Anniversary Exercises

AT

The Presbyterian Church of Winchester,

Sunday, October 13, 1901.

WINCHESTER, VA.:
EVENING NEWS-ITEM JOB PRINT.
1901.

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Gift of Dr. F. Randolph Taylor

PROGRAMME.

7 O'clock P. M., October 13, 1901.

REV. J. S. SIBLEY, PRESIDING.

Organ Prelude ..... Miss M. E. Shore

"Glory to God on High." ..... Tours

CHOIR.

Scripture Reading ..... Rev. A. C. Hopkins, D. D.

Prayer ..... Rev. F. M. Woods, D. D.

HYMN.

ADDRESSES:

Rev. Henry M. White, D. D., representing The Winchester Presbytery.

Rev. W. L. Seabrook, representing the Churches of Winchester.

"O Be Joyful in the Lord" ..... Garrett

CHOIR.

ADDRESSES:

Mayor R. T. Barton, representing the City of Winchester.

Major Holmes Conrad, representing the Presbyterians of Winchester.

Rev. A. C. Hopkins, D. D., ... Charles Town, W. Va.

Rev. F. M. Woods, D. D., ... Martinsburg, W. Va.

RESPONSE: Rev. James R. Graham, D. D.

DOXOLOGY.

BENEDICTION.

PREFACE.

THE event commemorated in this little volume is not merely an incident in a life. It is an event of interest not alone to the church of which Dr. Graham had been the pastor for so many years. It marked an epoch in the larger life of the city, and in the history of the Church of Christ in Winchester.

For fifty years a faithful ministry had blessed the church of which he was the pastor. For fifty years, through his uniformly cordial and fraternal relations with the pastors of the other churches in the city, and his earnest co-operation in every good work, the whole Church in Winchester had shared the blessing of his presence. For fifty years, his fidelity to the truth, the positiveness of his teaching, unswervingly loyal to the Holy Scriptures, the inspired Word of God, had been an inspiration to his fellow-ministers of the Gospel. For fifty years his ready response to every call of sorrow, his gentle sympathy in the hour of suffering, had more and more endeared him to all who knew him.

It is then not strange that when the Session of the Presbyterian Church set apart a day for the commemoration of the fiftieth anniversary of the ordination of the Rev. James R. Graham, D. D., the whole community manifested its approval and interest, and all shared in the sentiments expressed by the active pastor of the church so long served by Dr. Graham: "Many crowns are held out to men, which they eagerly seek to obtain—crowns of fame, rank, wealth, power and beauty; but there is a crown which far excelleth them all. It is placed upon the heads of men by the hands Divine. It is the crown of which Solomon speaks, 'The hoary head *is* a crown of glory, *if* it be found in the way of righteousness.' (Prov. 16:31.)"

Surely "it is a crown of glory." Surely "it is an honor to be called into the field in the early morning of life, and to

be permitted to toil on till the shadows descend on a long summer evening."

Guided by the spirit that does not believe in waiting until those we love have passed away before laying our flowers upon their graves, and uttering the memories of their good deeds, but believing that we should speak while they are living in order that they may know that their life's work has not been in vain, and that their efforts have been appreciated, the Session of the Presbyterian Church in Winchester set apart the 13th day of October, 1901, in commemoration of the Fiftieth Anniversary of the ordination of Rev. James R. Graham, D. D.

On this anniversary, at a morning service held in the Presbyterian Church, a sermon, reviewing the years of his ministry, was preached by Dr. Graham. In the evening other churches in the city omitted their usual services, and a united congregation gathered to testify to the love and confidence felt by the people of Winchester toward the man who had been so honored of God. Addresses were delivered by representatives of the Presbytery, the Presbyterian congregation, the churches of Winchester, and the city.

History was chronicled that day, and the publisher of this pampelet is worthy of all praise for his thoughtfulness in preserving in permanent form the sermon of Dr. Graham and outlines of the addresses delivered.

W. L. S.

THE SERMON

ACTS 26:22.

**"Having therefore obtained help of God,
I continue unto this day."**

FIFTY years have passed since my ministry in Winchester began, and it has seemed good to the Session of our church that special notice should be taken of the fact. It was a surprise to me when informed of their purpose, and it has been to gratify them and others, rather than to please myself, that my assent to their proposal has been given.

The celebration of this semi-centennial may be proper enough. It is an anniversary that does not often occur. Fifty years, it is true, is not a very long period of time; and fifty years of secular service—even of continuous service in one place—is an experience with which many are familiar; but that period of continuous service in the ministry of a single church is a very rare occurrence. The history of our Presbytery furnishes no other instance of it. The records of our great Synod afford but a single example, or at most but two; and of the fifty thousand or more ministers that have served the Presbyterian Church, in its various branches in our country, it is probable that not more than a score or two can be named that have served one church continuously for half a century. Shorter pastorates have been the rule, these longer ones the rare exception.

That my own pastorate furnishes one of these rare exceptions is not brought forward now as a matter of boasting. No merit is claimed on the score of its length; nothing is claimed for it beyond the interest which its rarity excites. Fifty years well spent in a dozen different places is confessedly better than the same period trifled away in a single place. *Quality* counts for vastly more than *quanity*, and is that which determines the perfectness of a life. Length of days is given us that we may secure what eternity cannot take away—a character built on the love of God in Christ, and moulded after the Divine likeness; and length of service, whether confined to a single field, or scattered over many, is of importance only as it glorifies God and extends and strengthens the Kingdom of His Son. An *intensive* rather than an *exten-*

sive life is that which most meets God's approval; and is, therefore, most to be desired. Existence is not measured by mere duration—is not reckoned simply by the number of its days—but by the amount of energy with which it is infused. That life is longest into which the largest measure of mental and moral activity is condensed. Some men, governed by high principles and holy motives, and instinct with energy, have died in their early prime, into whose brief existence more of life has been crowded than can be claimed by him whose dull and stagnant being has dragged on even to extreme old age.

> "We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on the dial.
> We should count time by heart throbs. He most lives
> Who thinks most, feels the noblest, acts the best."

The author of "Festus," in uttering this sentiment, is right; and persuaded of its truth, I am forbidden to advance any superior claim on the ground that my ministry here has extended over the unusual period of half a century. On the contrary, when the many imperfections that have marred that ministry, and its meagre fruits are remembered, I must lay my hand upon my mouth. Boasting is excluded.

This much it has seemed necessary to say that a distinct understanding might be established between us as to the meaning of these services today. They are not intended, in any sense, to glorify ourselves, but are held simply in grateful commemoration of the kindness of our Heavenly Father, in permitting this tender relation of pastor and people to remain through all these years unbroken. A simple acknowledgment of His providence in a brief review of the half century just closed cannot very seriously offend the taste or excite the censure of the most fastidious. Some things may well be told, and your charity will kindly construe whatever may seem too personal to be mentioned, or too trivial to be recorded.

In the restrospect of these fifty years it is an easy thing to transport myself back to that memorable night, when, "by prayer and the laying on of the hands of the Presbytery," I was solemnly set apart and ordained to the full work of the ministry and entrusted with the pastoral charge of the Presbyterian Church in Winchester. Nor is it, even at this distance of time, a task of difficulty to recall the hopeful and happy conditions under which that ministry began. The divisions and strife which marked the earlier history of the church had ended, and it had entered upon its unbroken career, if not of distinguished prosperity, yet of harmony among its members, of peace with its neighbors and of good will toward all. These are the features that have eminently char-

acterized its history during the whole period of my ministry. From the date of my settlement here till now the peace and harmony of the congregation as a whole have been uniformly maintained. It is not unlikely that individual jealousies and ill-will have been engendered; or that in some instances friendly relations have been interrupted for a time, and even unkind words spoken. Indeed, it would be passing strange if fallible men and women, sustaining so many secular and social relations, and liable to so many mistakes, should not sometimes in their ignorance misunderstand, or in their haste misjudge one another. But these are evils which the lapse of time or larger measures of Divine grace are sure to correct. What I say is, that there has been no outbreaking strife between pastor and people, nor among the people themselves. In the session of the church during all these years, while there have been differences of judgment, freely expressed, I do not recall an instance in which a single unkind, much less angry, word has been spoken. And before that session no member of the church has lodged complaint of any grievance suffered at the hands of a fellow member. If there has been even a wrangle in the choir it has not been brought to the pastor's ears.

It is a fact, too, of no little significance in itself, and of no little gratification to me, that in all these years but one member—or possibly two—has asked to be dismissed to any other communion in this town. In years gone by whole families have, in repeated instances, asked and obtained such dismissions. Indeed, the remark was once current that a certain congregation among us was, to a considerable extent, made up of the descendants of families that withdrew from this church during the troublous periods of its history. Marked changes, it is true, have taken place which have, at different times, greatly reduced our membership; whole families have been swept out of the church, but it has been by colonization, by removal of residence, or by death, and not by any valued member leaving us to unite with another church in town.

In reference to that congregation of fifty years ago, many things might be said—many complimentary, many praiseworthy things—if it were judicious to say anything at all. Extensive changes had taken place, with respect both to individuals and families, before its separate existence ceased, so that one acquainted with it at that early day would hardly have recognized it then. But that congregation stands out very distinctly before my mind's eye, as it appeared when my ministry began. I could call the roll of households and of persons, almost without omission or mistake, as they then sat in their several pews; from the quiet, canny, Scotch elder

close on my right, up and down those well-remembered aisles, even to that modest maiden who sat last on my left, whose seat in process of time was transferred, by right of the tenderest of human ties, to the side of the elder with whom my supposed enumeration began. There were distinguished men and women there; *men* whose influence in their several spheres was powerful in this community, and far beyond it; and *women*, the superiors of whom, in whatever constitutes true excellence, it has never been my lot to meet.

It is a hazardous thing, I know, but I am strongly tempted to move along those familiar aisles and call over the catalogue of those then occupying our pews. In the two long pews immediately in front sat the choir, all of whom have been translated to the heavenly Sanctuary, and their voices, once sweetly heard in our service of song, are now heard in the anthems of that high, celestial choir whose harmony is never marred by a discordant note or plaintive strain. Following down the aisle on my right, we first encounter the venerable form of our oldest Ruling Elder, the most prosperous farmer in the county, whose place in church, though his home was 5 miles distant, was filled with undeviating punctuality every Sabbath, regardless of weather. Just behind him sat, at night, that brilliant young Advocate, who even then gave promise of the eminence he afterward attained in statesmanship and jurisprudence, and whose dying request was that he should be buried from his mother's church in which he loved to worship. Behind him again sat, morning and night, as often as the church was open, the senior member of his firm, whose calm, judicial mind, extensive erudition, profound penetration, comprehensive grasp and clear, persuasive eloquence made him the acknowledged leader at our bar, or at any other where his singular indifference to fame would allow his voice to be heard. Behind, him, sat, and with equal regularity, that able financier, the virtual head of an extensive combination of banking houses, whose skill in monetary matters was recognized throughout and beyond our State, and who, more perhaps than any other man among us, was the friendly adviser of those needing counsel as to their affairs. Behind him, again, sat one whose portly frame and massive countenance arrested immediately the attention of the stranger, and whose quick perception, rapid combinations, retentive memory and perfect knowledge of men fitted him for the position he held as the astute and eminently successful manager of a powerful political party.

And so we might continue this enumeration along this confessedly perilous line, even to the end; and we would find many numbered with us in those days—*women* as well as men

—women even *more* than men—whose individuality was as distinctly marked as in those to whom we have referred; men and women whose characteristic virtues and worth were a benediction while they lived, and whose death or removal from among us was mourned by us all as an irreparable loss. Of the number then upon our roll but two survive. All the rest have run their race, and finished their course on earth, and have gone up, as we trust, to receive their crown. The great majority of them, while living, adorned the doctrine of God their Savior, and dying have left memories fragrant of loving ministries and charitable deeds. Indeed, there is no reason why it should not be plainly said, to their honor, and to the glory of Divine grace that made them what they were, there have lived, and labored, and died among us, servants of God who did not count themselves meet to be called His servants, but whom *we* without hesitation place in the front rank of the devoted followers of Christ.

These remarks, to some who hear them, may seem inconsiderate and out of place here. And yet the weakness which gives utterance to them, I trust, your charity will pardon. My heart *today* could say no less. It is my grateful tribute to those whose affection befriended my youth, and whose indulgent kindness has patiently borne with the infirmities of my riper years.

But dismissing all this now, let us turn our thoughts to matters less strictly personal.

The period under review has been prolific of change. As regards *individuals* this might be expected. The old people of fifty years ago have, without an exception, passed on to that "undiscovered country from whose bourne no traveler returns." If here and there one, then, in middle life has been spared till now, that one is bowed down under the infirmities of extreme age. The boys and girls then in our schools are the old men and women of today, while the infants of that day are now our gray-haired sires and matrons.

Equally striking are the changes that have taken place in *families*. The congregation of which we have been speaking is, no doubt, in this respect, a fair sample of the town. Of more than seventy-five families composing that congregation as I first knew it, all but eleven have disappeared altogether from among us—not even a memorial of them being left, save upon our register, or in our rapidly fading memories. And of those still remaining, some, which were then the largest, have scarcely enough members left to preserve the name. In every household, without exception, death has entered; in some of them he has entered often and claimed his prey from every age and

relation alike. Instead of the fathers of that day are the children, and instead of the children a new generation has sprung up. And as showing yet further the changes this period has wrought in families, only two reside today in the houses in which I found them.

And this is a fair account, in respect both to persons and families, of the marked changes in our *community*. The men of influence fifty years ago—the men who gave direction and shape to the thoughts and actions of others—leaders in all our intellectual, religious, moral, social and business enterprises—the prominent merchants, mechanics, manufacturers and bankers; the teachers of our youth, the masters of the healing art, learned lawyers, judges, legislators, statesmen, ministers of religion—*all* these, with the undistinguished multitude of their cotemporaries, have passed away from among us, while a new generation has succeeded to their places, and to at least a measure of their influence. Families, too, whose position, culture, refinement and general worth gave tone and importance to our society, and not a few of whose members adorned and blessed the circle in which they moved, have ceased altogether from among us, while the sceptre of influence which they wielded has passed over, for good or evil, to those who were total strangers to our fathers.

In *the town* itself changes have been going forward, slowly indeed, yet surely, till its appearance and condition, in many important respects, are materially different from what they were half a century ago. And it gives me pleasure to say that nearly, if not quite all, *these* changes are in the line of substantial improvements. The streets, as to pavements, sidewalks, grading, drainage and shade are vastly improved. A large number of houses, both public and private, have undergone alterations that have added greatly to their value and beauty. Many elegant and costly dwellings have been erected, and several buildings for public, municipal and corporate uses, of which many a city with a larger population than our own, might well be proud. Not less than seven or eight new houses of worship have been built, while others have been enlarged and otherwise improved till they have become decided ornaments to the town. The number of churches themselves has been nearly doubled. Illuminating gas and electric lights have been introduced. Additional railroad and turnpike facilities have been secured. An increased water supply has been obtained. New manufacturing enterprises on a large scale have been established. The fire department has been brought to a degree of efficiency adequate to any emergency. Our educational advantages,

both public and private, are of a high order of excellence. Our population has steadily increased, and the general evidences of thrift and improvement throughout the city are abundant and gratifying.

But the period covered by this ministry becomes more interesting as we broaden our views, and take in the history of our country, and of the world. And

First, as *to the world at large.* Few periods, if any, of the same duration, have supplied such interesting and important materials for history as this latter half of the 19th century. It has literally been crowded with events of the most memorable character, and of the profoundest interest and importance to the whole civilized world; events that have affected every nation of the earth, and have made their influence to be felt in every department of human activity and thought.

1. The *Political* history of this period has been grave and startling. It began amid "the throes of kingdoms, and the convulsions of the civilized world." Fifty years ago every throne of Continental Europe was still rocking in the ground-swell of the Revolution of 1848. Crowned heads were in exile—driven from power by the fury of those whom their tyranny had long oppressed. Royalty stood pale in the face of disasters that still threatened to overwhelm the nations. Millions of men, in the prime of life, by their own choice, or the decree of government, were withdrawn from the occupations of peace, and maintained and disciplined at enormous cost, expressly to destroy, or harm, their fellow men.

No wonder, therefore, that events so thrilling followed so soon and in such quick succession; the usurpation of Napoleon III, and the establishment of the Second Empire on the ruins of the short-lived Republic of France; the Crimean war and fall of Sebastopol; the humiliation of Austria in the crushing defeats of Magenta and Solferino; the long rivalry for supremacy between Austria and Prussia, receiving its bloody solution at Sadowa; the overthrow of the temporal power of the Pope, and the unification of Italy under Victor Emanuel; the Franco-Prussian war and the surrender at Sedan; the Commune at Paris, its overthrow, and the re-establishment of the Republic; the consolidation of the German Empire; the abortive Revolution in Spain; the second Russo-Turkish war, with the dismemberment of the Ottoman Empire, and the enlargement of the Kingdom of Greece; the Nihilism and Anarchy, whose reign of terror outrivals the cruel despotism it professes to confront, and before whose dastardly plottings the Rulers of four great European nations have fallen. These are some of the momentous events which constitute the history of the great Continental Powers during the period now under review.

Nor has Great Britain been without her share of memorable and stirring political events. The campaign in the Crimea; the Sepoy insurrection in India; the disaffection in Ireland; the inglorious, if not disgraceful, wars in China, Afghan-is-tan, the Soudan and South Africa, not to mention the recent death of her beloved Queen and the accession of her son to the throne, show that she, too, has been involved in the crises, and to some extent in the disasters, which have convulsed the Empires, Kingdoms and Republics of the Continent.

Events equally grave and important have occurred in the hoary Empires of Japan and China—among the barbarous tribes of Africa, in Mexico, also, and in Central and South America—events which, in many instances, have, at the cost of royal blood, overturned thrones, and changed dynasties, and which threaten to alter the social customs and habits of many of these people, as completely as they have already revolutionized their political institutions.

2. But this period has witnessed mighty revolutions in fields other than those of diplomacy and strife. "Peace hath her victories no less renowned than war." The most signal triumphs of these last fifty years are not to be looked for in the statesmanship which has ruled in Cabinets, nor in the genius which has drenched the earth with blood; but rather in the advancement of the world in practical science, literature and art; in achievements which have ministered to human happiness; in the *inventions* and *discoveries* which have brought blessings and not curses to mankind. These have left no province of human affairs unvisited. Not to speak of the various destructive instruments and appliances of modern warfare, which have helped to make statesmen cautious, and which, while perhaps increasing the slaughter of battle, have yet mitigated the horrors of war by bringing it to a speedier close; I have only to mention the Sewing Machine, the Reaper, the Steam Plow, the Electric Car, the Telephone, the X Ray and Wireless Telegraphy, to suggest to you almost innumerable inventions and discoveries, both of a curious and useful character, which the last half century has brought forth to adorn society, to gratify taste, to bless the poor, and to benefit the race.

Earlier inventions, too, have undergone vast improvements in these later years. To this period we are largely indebted for the development of the power of *steam*, with all its attendant marvels. The locomotive and steamship, for example, have been brought to such a degree of perfection that, while distance has not been annihilated, commercial intercourse is fully emancipated from the restraints laid upon it by insufficient means of transport, and the ratio both of trade and travel has wonderfully increased. But the crowning tri-

umph of applied science in these late years, is the amazing march of *electricity*—the world's greatest force, and the herald of a civilization, the possibilities of which outreach the imagination of man, Perhaps no more wonderful mastery over the secrets of nature has ever crowned the patient researches of the scientist, than the discovery, "that the same mysterious and terrible power which flashes out of the heavens in storm, was ready to traverse continent and sea with the speed of thought, bearing the messages which men desired to convey to each other," even to the uttermost parts of the earth. By means of this mysterious force all civilized countries are today connected. Electric pathways are stretched in the depths of every ocean, and across all lands and seas this marvelous agent, which man has subjugated, obediently carries his commands.

3. These improved facilities of communication have not only stimulated travel, but have suggested *explorations* in distant and secluded regions heretofore barred against our approach; and expeditions, bold in conception and successful in results, have gone forth to pierce the barriers that have been deemed impassible, and lay open the whole earth to the knowledge of civilized man. "The great riddle of the North" has not yet indeed been solved; but hardy adventurers, despite ice, and snow and night, are pushing their discoveries through regions of eternal frost, nearer and nearer to the Pole. Light has been let in at last upon the secrets which have been so long locked up in the seemingly impenetrable bosom of the Dark Continent; and through the indomitable courage, perseverance, and hardihood of Livingstone, Stanley, Baker, Speke, and other bold spirits of our times Africa has been explored. from the Cape of Good Hope to the Mediterranean Sea, and from the mouth of the Congo to the Channel of Mozambique; and all her rich treasures of precious metals and of soil will soon be open to the commerce of the world.

4. In *Archæology*, also, discoveries during this period have been made, which have astounded, while they have enriched, the world. Many of these, strangely enough, confirm the accuracy of Scripture statements which have been stoutly denied; and so have strengthened our faith in the inspiration of the Word of God. The spade of the explorer is fast putting to silence the cavils of the sceptic. Not only have the treasures of Pompeii, Troy, and Cyprus been unearthed, but the long lost Ninevah and buried Babylon are made to reveal the history and vanished glory of the great Empires of the past. "The Giant Cities of Bashan" are telling us of a civilization long since perished. "The Moabite Stone" has furnished the long-lost key which is fast unlocking the treasuries in

which the history and literature of forgotten ages have been preserved. The tombs of the Pharaohs have been made to disclose the long-buried secrets of old Egypt's grandeur, and to deliver up to the gaze of modern men the bodies of those very monarchs whose potent sceptres enslaved the Hebrews, and ruled the world.

5. This eventful period, moreover, has furnished important contributions to the several departments of Literature, Jurisprudence, Theology and Biblical criticism; while in Biology, Surgery and Medicine greater advances have been made in the last quarter of a century, than in all the previous centuries of the world put together.

SECOND.—In much that has distinguished this half century just closed—especially in what pertains to progress in civilization and in the practical arts and sciences—our land, of course, has shared with the other Nations of the world. But limiting, now, our view to what more immediately concerns *our own country*, we will find that these past fifty years constitute an eventful period in her history, too. Her growth in population, wealth and influence finds no parallel in the annals of the world. The raw stripling of that early day has suddenly leaped to the virility of mature and robust manhood; and from being, as then, the subject of derisive jest and ridicule to the old Monarchies of Europe, she has herself become a great world-power, whose sword weighs in the diplomatic scale, and before whom the mightiest Empires of the earth stand in respectful awe.

In her *political* history, events of vital moment have occurred. This period opened amid agitations that had brought us to the verge of revolution. The proposed admission of California into the Union of States, raised questions of the most exciting character, and a tempest of passionate debate had swept through our legislative halls, and over the whole land; which had scarcely time to subside before the storm again broke out with augmented fury—in angry words on the floor of Congress, but in bloody rencounters on the plains of Kansas. A threatened war with England was averted only by important concessions made on our part, in the settlement of the "Northwestern Boundary Question." But the intense sectional agitation, which this prospect of a conflict with Great Britain had only partially allayed, was unexpectedly revived, and with ten-fold violence, by a startling tragedy enacted in our immediate vicinity, and which burst upon us like thunder from a cloudless sky. Many who are present retain a vivid personal recollection of the stirring and tragic events which attended, and followed, this foolish and wicked raid on Harpers Ferry; the murder of unoffending citizens, white and black;

the capture, trial and execution of John Brown; the exciting election of 1860; the ordinances of secession; the fall of Fort Sumter; the war between the States; the overthrow of the Confederacy; the emancipation of four million of slaves and the utter prostration of all the material interests of the seseding States. I would not, even if it were proper here, detail the harrowing events which crowd those dark and bloody years through which this fratricidal war continued, and the period of "Reconstruction" which immediately followed. Nor need I remind you of the great sorrow with which so many among us struggled, as they looked around upon their wrecked fortunes, and ruined homes, and broken households, and blasted hopes. Enough to say, that since the settlement of this continent by civilized man, no other event has awakened such widespread interest, or so moved our hearts to their profoundest depths. And in all the world's history for the last fifty years, no other event whatever can be compared to this, in the magnitude of the struggle that was waged, of the losses that were suffered, of the interests that were at stake, and of the issues that were reached.

But this subject is only painful. It awakens memories we do not wish to cherish. It stirs up feelings we would gladly suppress. Let us turn hurriedly away from it, and from our recent wars with Spain, and China, and the Philippines, from the assassination of our President, and from all kindred topics, to

Our Church in this land, and consider it as affected by the lapse of these fifty years. Here again the period in question has been most eventful; and again are we confronted by strife and revolution. When this period began, the Presbyterian Church proper was in "two bands," divided largely upon questions of doctrine and polity. The end of this period finds us again "two bands," but separated now by the contingencies of war, and divided virtually upon sectional lines.

As we look back upon that old Church of fifty years ago we must confess that, notwithstanding her differences and divisions, she stood as one of the great bulwarks of our land. And after she had been purged of the Congregational element which had come in from New England, infecting her docctrine and subverting her order, we cannot recall the character and position of either branch, without having our admiration excited anew, and our love re-kindled. Together they constituted a noble Church—noble in creed, in ministry, in membership, in zeal and in work. The one was the very soul of conservatism in reference to all that was orthodox in creed; and the other the aggressive adversary of all that was evil in practice. It was a privilege not only, but an honor, to sit in

their great assemblies. The men who ruled in their councils, and gave direction and shape to their Christian enterprises, were *great* men; and as *good* as they were great. Should I call the roll of those leaders now, there would be names at mention of which some hearts here would burn in affectionate remembrance, and many will rejoice that they themselves have a heritage in their deeds and fame, of which neither time nor change can rob them. Not a few of these master spirits were frequent visitors to the churches here; and one of the most conspicuous among them ministered most acceptably in this pulpit for more than a score of years. All these old heroes of the faith, in both South and North, have left us now.

Soon after the period under review began, one Branch of the Church divided. Because of the anti-slavery agitation, which would not be suppressed, the Southern Presbyteries in its connection withdrew from the New School; and the "United Synod of the South" was formed. The tempest which burst with such violence upon the country in 1861, found the other Branch of the Church united and harmonious. Sectional passions had hitherto been excluded from her courts; and it was fondly hoped that whatever evils might befall the State, the Church would survive the storm, and pass out from beneath the cloud harmonious and united still. But this hope was destined to perish suddenly in the passage of the famous "Spring Resolution" by the Assembly of that year. It was a gloomy and dark day to many, when brethren who had agreed so fully, and loved each other so well—who had suffered and rejoiced together in Zion's trials and in Zion's triumphs—who had stood shoulder to shoulder in many a mighty struggle for the truth, and in many a conflict for the crown rights of Christ—felt constrained, in the interests of peace, to part.

"The General Assembly of the Presbyterian Church in the Confederate States of America" was organized the 4th day of December, 1861. While the war between the States was still raging, the "United Synod of the South" entered into organic union with this Assembly. At the conclusion of the war, to conform its name to our altered circumstances, the title of our church was changed to "The General Assembly of the Presbyterian Church in the United States." And that is our charter name to-day. The "Old School" and "New School" Churches North were organically united in 1870.

To our Church in Winchester, perhaps the most interesting and important event in the period now under review, was the happy reunion, on the 20th of March, 1900, of the two Presbyterian churches in this city. After a separation of more than sixty years, the old affinities of a common faith and

a common inheritance asserted themselves, and the unseemly breach was healed.

But I must not trespass further upon your patience—already sorely tried—though so much I had intended to submit remains untouched.

We have been looking *backward* over one of the most eventful half-centuries in the history of the world. The whole period, as we have seen, has been largely characterized by *conflict*, both in State and Church. From this prevailing characteristic our own beloved branch of the Church—and our limits have forbidden us even to allude to others—has not been exempt. In our review, we have found her often wrestling with internal dissension, or rent by unhappy division. And yet, could we have dwelt longer upon her history, we would have seen, that, notwithstanding the contention and strife that have marked her past, she has never once forgotten her high and world-wide mission as a witness for her Divine Master. Through all her conflicts, her zeal for Him has never abated; and her banner, "displayed because of the truth," has never turned back in ignominious flight. Her watchword has ever been, "Forward!" and with her standard in the forefront of the sacramental host, she has moved steadily onward in her career of conquest. In face of frequent adverse fortunes and apparent disaster, her numbers, in respect to ministers, churches and members, have been more than quadrupled; and her missionaries have found their way, often through blood and fire, into every benighted country under heaven.

And now as we stand upon these heights of Zion, let us, in the conclusion of this review, withdraw for a moment our gaze from the past, and cast one inquiring glance into the future. And as our vision stretches on into the vista now opening before us, our pious solicitude prompts us to ask, "Watchman, what of the night?" and our faith, eagerly listening, catches the Watchman's confident reply, "The morning cometh!" While there is much in the condition of the Church—our own and others, here and in all lands—to awaken despondency and fear, there is also substantial ground for encouragement and hope. The prospects of the early triumph of the Redeemer's Kingdom are bright—"bright as the promises of God." Never since the days of the Apostles has such intense zeal for the spread of the Gospel been displayed, or such mighty and united efforts put forth for bringing back a lost world to Christ. Never before has the wealth of the Church been so lavishly poured into the Treasury of the Lord, or the children of the Church given themselves in such numbers to His cause. Labors the most arduous are undertaken,

and sacrifices the most costly are made, and perils the most appalling are risked, to rescue an enslaved and perishing world from the thraldom of the Prince of Darkness. Nor has it been in vain that the Church in these last days has thus girded herself for her grand mission. The most hopeful encouragement is given in the success with which God has already crowned her labors.

The blood of her martyred sons and daughters, shed by the heathen in their rage against the Lord, and against His Anointed, is crying unto heaven from many a land; and in answer to that cry God is already giving the heathens unto the Son for His inheritence, and the uttermost parts of the earth for His possession, He that sitteth upon His holy hill of Zion has at last risen up to claim this ransomed earth for Himself. Everywhere are seen the feet of those who bring glad tidings of good, who publish salvation. The islands of the Pacific, after a lapse of nineteen centuries, have heard of the coming of a Divine Redeemer. India's old idolatry totters; and in the deserted temples of Buddha, the Hindoo worships the Christ of God. The great Empire of the East, with its teeming millions, has, reluctantly, and not without bloody protest, flung the gates of her vast prison-house open to the entrance of the heralds of the Cross. Japan accords a welcome to the religion, as well as to the civilization of the West. The tinglings of a new life from on high are shooting along the coasts, and to the very centre of Africa; and Ethiopia, as the prophetic eye of the Psalmist long since saw her, "is stretching out her hands unto God." Into nations, in both hemispheres, that Paganism, or Mohammedanism, or a corrupt Christianity has for centuries held senseless and palsied, the Gospel of the Kingdom is entering, giving dignity to the savage, and bringing freedom and hope to the wretched victims of superstition and sin. Every country is open, and many are waiting for the word of life. And who may say that another fifty years of service, and suffering, and sacrifice, on the part of a faithful Church, will not have prepared the world for the grand realization of the Christian's hope—the glorious appearing in the clouds of heaven of the Great God, even our Saviour, Jesus Christ?

EVENING ADDRESSES.

REV. H. M. WHITE, D. D.

IN my boyhood my godly mother, long since received up into glory, used to teach us children of the home, every Sunday afternoon, the Sunday school lesson for the next Sunday. One of the valuable lessons learned then was this: "Thou shalt rise up before the hoary head, and honor the face of the old man." (I may say it has always been my pleasure to keep this statute of the Levitical Code, and it is my pleasure to do so this evening.)

Further on in the Scriptures, in the book of Job, the most wonderful of all the books of the Bible, the only epic in Jewish literature, and in my judgment the noblest epic in all literature, I find this commandment strikingly illustrated by the example of one of the friends of the old patriarch. Elihu, "a young man of singular modesty and wisdom," declined to reason with Job until the old man had spoken. He began with an apology for saying anything, because of his youth; and although he bore rather hard upon the old man, the best man of his time, yet he came nearer the true issue in the case and spoke with more reason and conscience than any of the contestants.

Cicero, in his De Senectute, says: "The most beautiful feature of old age is sympathy with the young." This sentiment, though uninspired, always seemed to me worthy of a place by the side of any ever written on this subject. These old men here, on the platform, have not authorized me to speak for them, yet I've known them so long and so well that I hazard nothing in saying that, while we are putting honor on the old servant of God retiring from the field, we must not forget to show sympathy to the young man just entering the field—the Rev. Julian S. Sibley. May God's blessing, my dear brother, rest upon you and help you to bear all the burdens that must fall to your lot in His service in this church.

This is an unusual occasion—the celebration of the fiftieth anniversary of a ministry extending through a half-century in one community. I know of but two others in our Synod who have had such an experience.

Doctor John McElhenny was sixty-two years the full pastor of the Lewisburg church. God gave him a very long life, for he lived ninety years, and he filled it up with great deeds. He not only built up the church of Lewisburg to a phenomenal size, which it retains to this day, but he planted churches all over Greenbrier, Monroe, Highland and Pocahontas counties, and some here and there in other counties. His life illustrates the possibilities of a ministry of aggressive evangelism extending through fifty years. Dr. William Brown said in my hearing that Dr. McElhenny had done more hard work for God and His Church than any man in the Synod of Virginia.

Dr. Moses Hoge was another of these highly-favored men. He was the full pastor of the Second Presbyterian church in Richmond for more than fifty years. He began his ministry with a little colony from the first church, of which Dr. W. S. Plumer was the pastor, and carried it up to the first rank. In his hands it grew to be the largest Presbyterian church in the city. Not only so, but also, by his intense application to study and the cultivation of his natural powers in elocution, he made a reputation as pulpit orator that stretched across this continent, and even penetrated the Eastern. His career well illustrates the possibilities of a long conservative ministry in one church.

I am asked to speak to you on this occasion "in behalf of Winchester Presbytery." The form of the invitation must restrict my remarks, in justice to those who are to follow me, to that phase of Dr. Graham's life which illustrates its possibilities as a Presbyter or ruler in the House of God.

Government is as necessary to the efficiency of the church as is the ministry of the Word. There is a constant tendency to mob violence in all communities where there is no government, or where the laws are silent; and of all mobs, none are so destructive as the religious. This is fully proved by the internal history of the Church, written by the best ecclesiastical historians.

The Presbyterian Church is that in which all government is lodged in the hands of Presbyters elected by the people as representatives to rule over them for their good. Every court in our Church, from the local session to the General Assembly, is a Presbytery, and every ruler a presbyter.

Of Dr. Graham as a presbyter, too much can hardly be said. His punctuailty in attending the meetings of the Presbytery has been unfailing. I do not remember his absence from any of its regular meetings but once in twenty-six years, and that was when he was across the sea, in Europe. I think it probable that was his only absence from regular meetings in fifty

years. His interest in the business of the body has always been lively and deep. It is his habit to sit well up to the front, and watch every movement made by members on the floor. Nothing escapes his eye or his hand when the time for action comes to him. His office as Stated Clerk, which he has held for a great many years, has familiarized him with the business of the body through that time. He is better informed about the internal history of its government than any of his co-presbyters. This fact, together with the constitution of his mind, explains his exceptional familiarity with parliamentary rules, because of which his influence in preventing errors by the body has always been strong. His sense of justice restrains him from infringing upon the rights of others, or making an improper use of his own; and his cordial good humor contributes to the happiness of the body. I am sure that if the Presbytery were now present, all of these statements wauld receive unanimous and hearty assent.

Associated with Dr. Graham for fourteen years, from 1851 to 1865, was Dr. A. H. H. Boyd, pastor of the Loudoun Street Presbyterian Church. Dr. Boyd's ministry here extended through twenty-five years. It was both conservative and aggressive. He lived in the town, and enjoyed high social rank. He enjoyed intelligent and refined society. He had a large library, and delighted in his study. He was fond of good books, and was a deep theologian. He was a rich man, and independent of others for a comfortable living. He had every inducement to a life of literary ease. But his love for God and for souls, and his zeal for the Church, thrust him out into the country. Through winter's cold and summer's heat he worked with great success along an arc of a circle extending from the Burnt Church on the north to the Opequon Memorial on the south. His practical piety was apostolic. I have always considered it one of the misfortunes of my life that I did not enjoy the pleasure of a personal acquaintance with him. Such a life disarms prejudice and silences infidel clamor.

This is not a mere speculation of mine, but an actual fact. There was a man living in Winchester in Dr. Boyd's time, who said to a neighbor: "You know I don't believe in religion, and never go to church, but there's one thing I can't get over —Hunter Boyd. He's a rich man, and don't need to work, yet he is the hardest worker in Frederick County. He's out here under the Little North Mountain, winter and summer, holding meetings, as he says, to save souls."

It is not surprising that he could not "get over" that fact; for who can answer the logic of an apostolic life?"

REV. W. L. SEABROOK.

MR. SEABROOK said in part: There are many who decry and harshly criticise the differences which they say divide the branches of the great historic Church. They forget that notwithstanding apparent divergencies, there is in the Evangelical Church substantial unity. By all, who of right can claim the name Evangelical, three great truths are held in common, and in their holding is manifested the real oneness of the Church: 1—the Supreme Deity of the Lord Jesus Christ; 2—The necessity and perfection of His atonement; 3—Salvation through Him alone.

While holding in common these great essential truths, each possibly approaches them from a different view point, and interprets them in harmony with some great distinctive doctrine which all hold true, but which by one is magnified more than by the others. Thus, one interprets all truth by the great key-thought, "Justification through faith in the Lord Jesus Christ alone;" another magnifies the Sovereignty of God; another the great truth of the Freedom of the human will; another the great fact that the Church is not a human organization or association, but a Divine Institution. Thus, in the Providence of God it has been provided that there should be prominent representatives and outspoken confessors of each great phase of truth that might otherwise have escaped sufficient attention.

Realizing this substantial unity, I count it one of the highest honors that has ever come to me, to be permitted to stand here to-night upon such an occasion as the representative of the Church in Winchester to voice her love, esteem, confidence toward him who has for half a century served her so faithfully.

In common with that branch of the Church which he represents, all believe that God calls men to service. I believe that every man, who is filling his true sphere, is in his place by the calling of God, whether he be clergyman, physician, attorney-at-law, artizan, tradesman, statesman or poet, and every calling, if worthily filled, is "an high calling." But among them all there is none to be compared in worthiness and honor with that of the office of the minister of the Gospel of Jesus Christ.

I know full well what honors belong to the highminded lawyer, accepting his calling as from God; an officer of justice, whose duty and privilege it is to see that no man's rights are taken away from him by force or fraud; to stand between angry disputants, discouraging unnecessary litigation, making peace, but when the issues are joined doing all in his power

to further the honest cause of his client. But greater is the honor, more noble the rewards of him who is called to expound the higher law; to stand as mediator between God and man, declaring peace; to stand between man and man, making peace; to plead not at the bar of human courts, but at the mercy seat for his fellow-man, and to the human soul presenting the claims of God and Christ.

None will go farther than I in doing honor to the generous, self-sacrificing physician, going forth at the call of God on his ministry of healing, often from love of his profession and in sympathy for suffering humanity taking his own life in his hands that he may serve his fellow-man. No honor is too great for him, no gifts of love too costly. But there comes to him a time when all his skill is unavailing, when for human ill he has no remedy or relief. It is not so with him, who has been taught in the school of the Great Physician. To sin-sick souls he bears the one remedy which never fails—"The blood of Jesus Christ," which "cleanseth from all sin."

The world delights in honoring the men who have reared its lofty monuments, asylumns, cathedrals, libraries, hospitals. Their work will crumble at the touch of time, their very names be forgotten; but the work of those who "are laborers together with God" will endure forever, the temple of redeemed souls will stand throughout eternity, and the name of every builder recorded in the record of the Great Master Builder.

Thus we might speak of every honorable calling among men, and without question it would appear that the calling of the minister of the Gospel is a like, but a more honorable calling than them all.

I am asked here to-night to speak a word in honor of one whom God has called. How can we honor him as God has honored him? Who can say with Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry"! A decade in the ministry of Jesus Christ is greater than a lifetime in any other service. Honor the man whom God has called and blessed in keeping him in his calling for fifty years! Can man honor him? Nay; God has honored him, and I magnify the office and bow in reverence to the man—the man of whom with truth it can be said:

"High in the temple of the living God he stood,
And there proclaimed the truth, the whole
Revealed truth, ready to seal it with his blood,
Such was his calling, his commission such;
Yet he was gentle, kind, forgiving, meek,
And with all patience and affection taught,
Rebuked, persuaded, solaced, counseled, warned."

MAYOR R. T. BARTON.

THE unusual incident of a layman taking part in a proceeding of this nature in a place like this, finds its appropriateness only in the fact that I am present in a representative capacity.

The people of Winchester would never have been willing to let pass any occasion of public honor done in our midst to Dr. Graham, without in some way manifesting their full concurrence in it; and I do not doubt that I am truly their spokesman when, in their name, I express their full approval of all that has been said to-night by the distinguished gentlemen who have preceded me.

A half century of life in any one community by one occupying a position upon which a critical public constantly turns the light with ruthless persistency, affords a test of merit which few can safely stand.

When, after the lapse of such a length of time, you find a whole community, in entire disregard of strong differences of opinion upon earnest questions, gathering around a man still in the full vigor of life and in the complete possession and exercise of all his faculties; congregations closing their different places of worship, and pastors and people crowding up to this one House of God to do honor to this preacher of a different creed from theirs, it is a spectacle grateful beyond expression to him to whom this unusual honor is done, but even of more value to those who are paying this tribute, and to the general public who may profit by such a lesson. Happy is the man who, without honors to bestow or rewards to offer in return, receives an ovation such as this. Happy is the people which thus rejoices, without expectation of reward, to do honor to a life of fifty years of civic virtue, of upright and religious conduct, of pure and exalted teaching, of broad charity and earnest and enthusiastic patriotism.

I am not of Dr. Graham's day and generation, for when he came here fifty years ago I was but a little boy; and although I do not recall the fact of his coming, my memory carries me back to the time when it was then but a recent event, and when he was himself but a young man—younger, and very much like the handsome boys born to him in our midst and trained by him for the good work to which they are bearing his honored name in various parts of the world.

Casting my mind back to that time, I cannot suppress my personal relations to Dr. Graham in my effort to sustain the official part, the performance of which has especially called me here to-night. I remember him as the ever-welcome guest in my father's house; the early days of his happy mar-

ried life; the babyhood and the boyhood, as I do the young manhood of his sons. I remember that it was always a matter of course that when my own church was closed, I was carried as a child to sit under his preaching; I remember that there were few events in the prosperous days of my father's family in which he was not a sharer and sympathizer, as I so well remember, too, that there have been no sad times in their lives, or in mine, in which his loving ministrations have not had a place.

There are not a few older and many younger than myself here in this great audience, whose experience has been like mine, and so it is that I speak not for myself alone. Yes, I speak for you men and women into whose earnest upturned faces I am looking now—you children of the generation that has passed away since he came here; for you, too, children of these men and women here, or represented here to-night; and for those vanished people, too, that voiceless multitude which through all these fifty years has been wending its ceaseless and silent procession from their happy, peaceful homes in this old town, up to the burial place on yonder hill where the graceful trees of sweet and green Mt. Hebron wave their bending branches over the graves of that great host of his friends gone before.

In all the events that made the home and family life of all these people in the fifty years of his pastorate in our own midst, his face is a familiar object in every picture.

In the old days, before the civil war, when things and people were so strangely different to what we have known them since; in those trying times of war, when the women and the men of this town, not with our marching armies, had to suffer here the dominion of strange and hard masters; of narrow means and great discomfort; of sharp privations and biting physical want; of endless apprehensions, broken so often by heartrending tidings; of the rage and storm of actual battle in our very streets; and of the sight of the blood of their sons shed almost before their very eyes—this man was a sharer in it all, and went in and out among the people as the sympathizing pastor, whether of his own flock or of another, or of none.

Then with the return of a so-called peace, with conditions harder and more bitter than those of actual war; then into better times, and at last in the years of a really restored country, and of a genuine and reciprocal patriotism—through all these sweet and bitter times, through times of happiness and misery, of prosperity and disaster, this man has been one of us and of ours.

These are the events in brief which have made up the story of the fifty years of our friend's life among us, when he has stood with us for all that was best and bravest, for all that was honest and true; so wise in counsel, so helpful in comfort and encouragement in all that concerned the public and the individual interests.

Though as your pastor in all these years, you of this denomination may fairly claim a peculiar right to an interest in Dr. Graham, yet you may not establish a monopoly of him.

He is the honored minister of the Gospel, tried by the severe tests of so many years, and such a varied experience, but he is also the honored citizen whose fifty years of service his fellow-citizens of to-day have commissioned me to crown with the garland of their approval and their warm affection. So as minister, citizen and friend, I am happy that I am here with you to-night to unite with you in doing to him the high honor of this great occasion.

MAJOR HOLMES CONRAD.

THE horologe of Time has struck the half-century, and summons us here to the contemplation of that period in a single human life.

We have not come to rear some lofty obelisk or monumental bronze whereon to grave the record of lofty achievements in arms, in letters or in art; but we, the people of this community, are assembled here, at the close of an era, to make grateful acknowledgment and attestation of a life that has—for the fifty years spent in our midst—been personally and professionally altogether above reproach.

Fifty years ago a young man was called to the pastoral charge of one of the oldest churches in our town. He was of Northern birth, and all the influences of heredity, of early association and of education perhaps predisposed him to sentiments and opinions widely at variance with those that were current here.

The people of that day were far more tenacious of their opinions and prejudices, and less tolerant of opposition, than we of this pliant and facile age.

Mr. Graham trod, with prudence but with intrepidity, the path of duty as it lay before him, and in that first decade of his residence he had become endeared to many and esteemed by all.

The horizon was darkening with the ominous clouds of oncoming war. This community was divided into unequal but bitterly hostile ranks on the issues which preceded that

appalling catastrophy. What position now shall this young preacher take? On which side shall he array himself? Ten years of residence had informed his mind and had fixed the principles on which his conception of his civil and political relations should be established. He took his stand with the people among whom his lot was cast, and he resolved to share their fortune, for weal or for woe. The hour of his trial was near at hand. The armies of the invading host possessed the town, and oaths of allegiance and of non-resistance were prescribed and exacted under penalties of imprisonment or of banishment from home. Some few, intimidated by dread of loss of property or of personal suffering, yielded and succombed. The greater part stood firm, and abated nothing of their rights and dignity. Among these, unyielding and resolute, stood this young preacher. Many of our oldest and most revered citizens were seized, carried away, and entombed in distant prisons.

Mr. Graham's comparative youth and modest inconspicuousness shielded him from this form of martyrdom, but he was reserved for the crucible of fire that awaited those to whom it fell to endure the horrors of lawless domination. With unswerving fidelity and unfaltering courage he performed the duties of his holy office whenever occasion allowed. The brilliant statesman of Roanoke had said:

"I learned at my mother's knee that the fear of God is the beginning of wisdom, and the experience of my life has taught me that the fear of man is the consummation of folly." And so, in all those dark and dreadful days Mr. Graham "did never crook the pregnant hinges of his knee that thrift might follow fawning." The man in whom "Stonewall" Jackson sought intimate friendship and counsel must himself have possessed some elements of character akin to those which won for our great hero the diadem of glorious immortality. Stonewall Jackson held no fellowship with timidity of spirit or feebleness of mind; and it may be that, looking into the fiery furnace where this young preacher walked, Stonewall Jackson discerned that he walked not there alone, but that ever with him there walked One who wore the form of the Son of God.

And so, when flagrant war had ceased, only to be followed by conditions more brutal and cruel than war itself, there came to this man earnest and repeated calls to prosperous churches in his native State—holding out allurements of escape from the poverty and toil that were his certain portion here—he gave to them heed not for an instant. He had shared the sufferings of this people, and he would share them to the end. All their external glory had departed from them, and they were stripped and shattered by physical defeat; but

to him they possessed the more excellent glory, and were worthy of the greater honor, as he recalled the words of the Latin poet:

"Victrix causa diis placuit, sed victa Catoni."

And now, since those evil days, thirty-five years of this half-century have come and gone, and the current of this pastor's life has flowed without event to distinguish it from that of many others—unless perhaps in this, that his has been the bishopric of a single church for the continuous period of fifty years. Dark shadows and cheering sunshine have fallen on his pathway. Sons have gone out from his guidance whose characters and works have added increasing lustre to his honored name. And while she who was the pride of his youth, and the delight and stay of his advancing years, has gone before him, yet have the fragrance and beauty of her life shined as a gracious benediction.

And thus it is, that now as the half-century of his life among us has closed, the people of this community who have witnessed its enactments have here met together—of all denominations—of all the various callings in life—of all sorts and conditions of men—to render unto him the hearty tribute of "well done, good and faithful servant," knowing assuredly that at the Grand Assize there shall be rendered the final judgment:

"Because thou hast been faithful in a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

A. C. HOPKINS, D. D.

I VERY gladly pay my tribute to Dr. Graham. We have been associated as co-presbyters for more than forty years. My acquaintance with him began in May, 1860. At that time he had been invited to deliver an address before the Union Theological Seminary at the commencement, when I was graduated from that school of the prophets. That address was a most able and polished production, and placed the speaker upon a high plane. As I had recently been called to Martinsburg, Dr. Graham urged me to accept the call in terms so kind as to win my heart. In July of that year I took charge of the Martinsburg church, and very soon our acquaintance ripened into warm friendship, and I soon learned to regard him as an elder brother. In the troublous and critical course of things among our border churches after the war, he and I were closely associated upon the committee of

Home Missions, in which we had laborious and delicate work together, and succeeded in preserving the churches of our Presbytery intact, and for a score of years we continued in these close relations. The result has been to bind our hearts in a love that I cherish with pride. I have learned to trust him without fear. He is prudent without cowardice, and courageous without rashness.

Having examined reliable sources of information, I have gathered the following facts in the life of my beloved brother: He was graduated from Princeton Seminary in 1850, licensed by Hudson Presbytery, N. Y., and came that year to assist Rev. Lewis F. Wilson, pastor of Falling Waters, Tuscarora and Gerrardstown churches. He was called to the Kent Street Church, Winchester, and ordained and installed October 9, 1851. In April, 1853, he was elected Stated Clerk of Winchester Presbytery, which office he has held continuously to the present time, and has filled to the entire satisfaction of his brethren. Here I may say that he is so competent as to have long since become an authority upon the duties and proper methods of Stated Clerks. He was made Moderator of the Synod of Virginia at Charleston, W. Va., 1873, and Moderator of the General Assembly at Nashville, Tenn., 1894.

When he became a member of Winchester Presbytery, 1851, this Presbytery extended to Fredericksburg, Va., and this was its roll, viz.: Revs. W. N. Scott, Wm. H. Foote, Thomas B. Balch, Lewis F. Wilson, Moses Raymond, James Baber, Robert S. Bell, Geo. W. McPhail, Thomas D. Hoover, W. B. Dutton, James H. Jennings, John M. Henry, Robert T. Berry, B. Tucker Lacy, James E. Hughes, F. N. Whaley, Edward Kennedy, Austin C. Heaton and Edward Martin—19.

Of all that number, every one is dead, and Dr. Graham alone survive!

In 1859 the Presbybetery was divided by the summit of the Blue Ridge Mountains, and that part west of this line retained the name of Winchester Presbytery, and embraced 13 ministers, 22 churches, some 1,200 or 1,300 members.

When I entered the Presbytery, 1860, the roll was as follows, viz.: Revs. Wm. Henry Foote, D. D.; Lewis F. Wilson, Moses Raymond, Robert T. Berry, W. B. Dutton, James H. Jennings, Jas. R. Graham, John O. Proctor, Charles White, John Johnston, Wm. V. Wilson, M. W. Woodworth, R. Lewis McCune—13. Of these only three are living to-day, Revs. Wm. V. Wilson, M. W. Woodworth and J. R. Graham.

In 1854 Winchester, Carlisle, Lewes and Baltimore Presbyteries were organized into the Synod of Baltimore, but in the autumn of 1861 Winchester Presbytery withdrew from

Baltimore Synod, and resumed its relations to the Synod of Virginia.

The union of the General Assembly (O. S.) and of "The United Synod of the South" was effected in 1864; and consequently in 1865, in Kent Street Church, a union was effected between the Old and New School Presbyteries, both bearing the name Winchester. By this union the Presbytery received an addition of 7 ministers and 7 churches. On March 20th, 1900, the Kent Street and Loudoun Street churches of Winchester united, and Dr. Graham was made pastor emeritus.

This recital shows that Dr. Graham has lived through many changes and a stormy period of our country and Church. And through them all he has borne a stainless reputation. He has witnessed and aided the Presbytery to grow to 30 ministers, 49 churches, and 3,767 members.

As a presbyter, Dr. Graham has been faithful, punctual, conservative, wise and very influential, admired for his ability and beloved for the beautiful traits of his character.

He has justly received the highest honor his brethren could bestow upon any one. Better than this, he has received the favor of God in distinguished measure, for his advancing years are cheered by having all his children in the communion of the church. Three of his sons are in the ministry of his Church. Two of these have served in the foreign field, and one of them is still permitted to perform this honorable service in China. We are happy in paying him this tribute to-night, and rejoice that his natural strength is unabated, and that the Church can still hope for many years to enjoy the blessing of the beautiful example of his piety and dignity, and the wisdom of his counsel.

REV. F. M. WOODS, D. D.

IT is impossible for us to take the true measure of a man or of his work. That which lies open to our inspection is but the index of the forces which originate it and give it form. Sermons preached and souls added to the Church are far from exhausting the achievements of the faithful minister. The visible results of Dr. Graham's fifty years of labor in Winchester are far from being the sum-total of what he has done. The influence of the truth which he has preached has gone out far beyond these. The heat and the light of the sun are in evidence even in the cold, dark hour of midnight. The arctic regions are less frigid by reason of his existence, even though his direct rays seldom or never fall

upon their bleak wastes. This ministry has exerted, perhaps, its deepest influence in your homes, in the gloomy hour of affliction. Bereavement has stricken your hearts. Overwhelmed in spirit, your fondest hopes dashed, the golden bowl broken, the pitcher broken at the fountain; then it has been that the servant of God came to you with the sweet message of the Saviour's love, and poured into your aching heart the healing balm of a divine consolation, and so giving you peace. Others may forget him; you never will. Other lips may smite his fair fame with the words of bitterness, but yours will have only the speech of tenderness and reverent affection for him.

The feelings of deepest confidence are not born in a moment. They are the product of time, tempered by the alembic of trials. The giant oak does not send his roots down into the earth in an hour or a day. It is the process of years. It requires time for a pastor and a people to learn to know each other, in any proper sense of the term. And only when they know, will they confide each in the other their deep heart troubles. The benefits of the long pastorate are very great. In the unrest of churches and ministers, no good is found.

The ready recourse to the courts for divorce is prophetic only of evil, both to the home and the pulpit. It becomes the Church to study well the things that make for peace and for permanence. Consider well your pastor, and give to him that affectionate confidence which, as two shepherd-folds, you have always given to your ministers, and in so doing you will not only fill his heart with gladness as you have done theirs, but you will make him to be the blessing to yourselves that your tender, thoughtful pastors have been in times past.

It only remains that I may implore the richest benedictions of heaven to abide upon the head of Dr. James R. Graham, who for a long half-century has gone in and out among you without reproach or the shadow of a suspicion ever blighting for one moment the golden lustre of his good name. May the everlasting arms be underneath thee, and the eternal God be thy refuge. And in the valley and the shadow of death, may His rod and His staff support thee and comfort thee. Peace! Amen!

REV. JAS. R. GRAHAM, D. D.

DURING the delivery of these congratulatory addresses, Dr. Graham was sitting unobserved in the congregation. When called upon to respond, he came to the pulpit and said, briefly:

I am perplexed as to my personal identity. Positively, I am not acquainted with the man of whom these gentlemen

have been speaking. Some one has been masquerading under my name; and I must disclaim the right to appropriate to myself the flattering words you have heard of him. If, through the favor of heaven, I should ever attain to a tithe of the excellence ascribed to him, I should, amid conscious and abounding unworthiness, "thank God, and take courage."

As for the "response" that has been called for, I really must be excused from attempting it. My sense of fairness forbids my claiming any measure of your attention to-night. These gentlemen to whom you have listened have been restricted by the proprieties of the occasion, to very brief remarks; while I had unlimited scope allowed me this morning, and availed myself of my liberty, to the weariness, no doubt, of many of my hearers. I may not trespass on your patience again.

And yet I am not willing that this audience should be dismissed without an expression of my profound appreciation of the kindness that suggested and arranged, and has now carried out the commemorative exercises in which we have been engaged. This celebration of my Fiftieth Anniversary is in perfect keeping with the friendliness and consideration which this people have extended to me during the whole period of my ministry—a period of which I retain no memory to-day, but of uniform kindness and love.

To these distinguished gentlemen who have so eloquently addressed you; to these beloved brethren in the ministry, who have courteously closed their own churches that they might be with us to-night; to my friends in sister churches who have kindly come to mingle their congratulations with those of our own people—to each and all, I return my grateful acknowledgements for the interest you have manifested,, and for the honor you have conferred. From my heart I thank you. And upon all who are here I invoke the richest blessings of Almighty God. May the God of the Covenant, the God of Abraham, and of Isaac, and of Jacob, our fathers' God, be with you and with yours forever. Amen and Amen.